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THE TRANSLATION OF CONDITIONAL CLAUSES IN THE GLORIOUS QUR'AN INTO ENGLISH

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Abstract:

The present study investigates the conditional clauses in the Glorious Qur'an of the types introduced by the three conditional particles إذا ،إن and لو and their translation into English. The aim is to see how different translators of the Glorious Qur'an have translated conditionals and to what extent those translators have succeeded to render the intended meaning of the conditionals in the Glorious Qur'an. To accomplish the aims of the study, the following hypotheses are suggested:

1. Interpretations of the conditionals in the Glorious Qur'an are semantically rather than syntactically based.

2. Most of the time, interpreters fail to provide a fully accurate rendering of the conditionals in the Glorious Qur'an.

To examine these hypotheses, seven English versions of the translation of 14 verses in the Glorious Qur'an have been chosen. The selected verses represent different patterns of the conditionals introduced by the conditional particles إذا ، إن and لو .

The analysis of the data has validated the first hypotheses stated above, while the second one has been refuted through the following general findings:

1. The absence of equivalence between Arabic grammatical words and those of English leads to inaccuracy in rendering the exact meaning intended by the use of the conditionals.

2. The translation of the conditionals in the Glorious Qur'an reflects the superficial meaning only.

3. Conditionals with إذا have proved to be the easiest for translators, whereas those with لو are the most difficult ones.

4. Most of the translators have succeeded to give the suitable translation of the Qura'nic conditionals.

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5. The main reason for inaccuracy in the translation of the conditionals in the Glorious Qur'an is the resort to a syntactic translation rather than a semantic one..

Key words: Conditional Clauses, Glorious Qur'an, Translation, Arabic Conditional, English Conditional.

1. Introduction

1.1The problem

Conditional sentences in general are sentences expressing factual or hypothetical situations and their consequences. They are usually composed of two clauses; the condition and the result, which are connected by a conditional particle preceding the condition. Syntactically, the condition is the subordinate clause and the consequence is the main clause. Languages use a variety of conditional constructions and verb forms to formulate the different types of conditionals. The meanings of conditional sentences in Arabic are not as straightforward as they are in English. The addition of some grammatical non-slot filler (redundant) particles may provide additional meaning to the sentence. For instance, the insertion of the particle (ما) after إذا indicates that the result is not the one expected from the conditional as in:

1.1.{حتى إذا جاءوها فتحت أبوابها}سورة الزمر:71

{until, when they arrive there, its gates will be opened.} (A. Ali,1977, p.1258)

1.2. {حتى إذا ما جاءوها شهد عليهم سمعهم و أبصارهم و جلودهم}سورة فُصِّلت:20

{At length, when they reach the [Fire], their hearing, their sight, and their skins will bear witness against them}(A. Ali,1977, p. 1292)

The result is expected in (1.1.),i.e. when you go to a door it will either be opened or kept shut, while in (1.2.) the result is not the one expected.

The problem lies in translating conditional sentences from Arabic into another language, especially when the Arabic language is that of the Glorious Qur'an. Many translations of the Glorious Qur'an have been made to convey the intended meaning of the Qur'an to non-Arab Muslims. It remains to see how far these translations have succeeded in providing the essence of the meaning intended through the use of the conditionals in general, and the targeted additional meaning through the use of particles, in particular.

1.2 Aims of the Study

This study aims at:

1. Investigating conditionals in the Glorious Qur'an and their translatability into English.

2. Investigating the similarities and differences between the selected translated versions.

3. Finding out the strategies employed by the translators to render the conditionals in the Glorious Qur'an.

4. Identifying problems of translating conditionals of the Glorious Quran into English.

1.3 Hypotheses

To achieve the aims above, the following hypotheses are suggested:

1. Interpretations of the conditionals in the Glorious Qur'an are semantically rather than syntactically based.

2. Most of the time, interpreters fail to provide a fully accurate rendering of the conditionals.

1.4 Data Collection

Seven English versions of the interpretation of the Glorious Qur'an are selected as the main data in this study. The rendering of the conditionals with the conditional particles إن,إذا and لو in these versions are chosen from a number of chapters of the Glorious Qur'an and compared to those of the Arabic version .Then, the different interpretations are compared with each other.

1.5 Model of the Study

The model to be adopted in this study for the Arabic conditionals is an eclectic one. It is mainly based on السامرائي (2007), بركات (2007) and عضيمة 's(n.d) models. As for the English one it is based on Quirk et al.'s(1985) model.

2. Arabic Conditionals

A conditional clause, according to Arab grammarians, means the dependency of an event on another one, both of which are related to each other by particles like إن, مَن and مهما(المعجم الوسيط,1972, p.504). The conditional is also defined as a reason relation by some other grammarians. المخزومي (1986:283), for example, adopts the term اسلوب الشرط (conditional construction) and asserts that it consists of two parts ;the first is the reason and the second is the result. That is, the first one leads to the existence of the second one, as in:

1 .إن جاءَ خالد جئتُ

If Khalid comes, I'll come.

The speaker's coming is related to Khalid's coming, and it is a result of Khalid's coming so that the fulfillment of the second one is a consequence of the fulfillment of the first one. Accordingly, a conditional comprises two related clauses, the first of which is called the condition (الشرط), while the second is the answer (الجواب) or consequence (الجزاء). (See also Haywood and Nahmad, 1962).

المُبَرِد (1999, p.346), on his part, uses the term (المجازاة) and defines the conditional as the fulfillment of something due to the fulfillment of another thing. عيد (2005, p.299) asserts that a conditional sentence is used to relate a matter with another one through using one of the conditional particles. The conditional sentence consists of a conditional particle, the condition and its result as in the following verse :

2.{مَنْ يَتَّقِ الله يَجْعَلْ لَهُ مَخْرَجاً } الطلاق:2

{And for those who fear Allah, He [ever] prepares a way out} (A. Ali,1977:1563)

For الأنطاكي(2006:92-93) the conditional means relating two events to one another in such a way that the second one depends on the first one as in the following example:

3.إن تجتهد تنجح

If you study hard, you will succeed.
In this sentence, success depends on studying and is related to it. The first verb is the condition and the second one is the answer or the consequence.

بركات (2007, p.336) prefers to use التركيب الشرطي (conditional construction) and argues that this construction is a complex sentence containing the particle ,the condition, and the answer which is related to the condition .The meaning of the conditional can be realized by the three components, that is, the fulfillment of the answer depends on the fulfillment of the condition according to the meaning of the particle used.

السامرائي (2007, p.45) ,on the other hand ,believes that a conditional does not always mean the relation of dependency or cause and result because sometimes the answer of the condition is not its consequence or its result and it has no dependency relation with it. He gives evidence from the Glorious Qur'an in such verses as:

4.{فَمَثَلُهُ كَمَثَلِ الكلب إن تَحمِل عَلَيهِ يلهَث أو تَترُكهُ يَلهَثْ---} الأعراف:176

[His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he [still] lolls out his tongue.] (A. Ali,1977, p.395).

In this glorious verse, a dog will pant whether you attack him or not, that is, its panting does not depend on attacking it. Thus, the answer of the condition is not its result. Another example is the following verse:

5. {فَإن تَوَلَوا فَإنَ الله لا يُحِبُ الكافرين}آل عمران:32

[But if they turn back, Allah loveth not those who reject Faith.](A. Ali, 1977, p.131).

Moreover, in this verse the answer of the condition is not related to it because Allah does not love the disbelievers whether they turn back or not.

All the above mentioned definitions of the conditionals stress the notion of the relation between two events either depending on each other or having a cause and a result relation. However, sometimes the two events may not have this kind of relation, that is, the result may not depend on the condition or the reason, and yet, there should be a kind of relation between them.

3. English Conditionals

Conditional clauses are defined as clauses used when talking about possible situations in the past and future. The dependency relation in conditional sentences is asserted by Wickens (1980, p.76) who argues that "Conditional Sentences are those which cause a

particular statement or command to depend on the fulfilment of a given condition". He gives the following examples:

6. If you lay by one dollar per week, you will have over 500$ at the end of ten years.

7. If you see anything strange, shoot first and ask questions afterwards.

8. If I had not known he was a criminal, I should have felt inclined to believe what he was saying.

Quirk et al. (1985) present a rather modern definition and assert that conditional clauses are used to express direct condition, that is, the situation in the main clause is directly contingent on that of the conditional clause. In other words, the truth of the proposition in the main clause is a result of the fulfillment of the condition in the conditional clause, as in the following example:

9. If you put the baby down, she'll scream.

The screaming of the baby will be the result of putting her down. There is a direct dependency of the act of screaming, which is the consequence, on the act of putting the baby down, which is the condition.

A simple definition is given by Aziz (1989) who defines the clause of condition as a kind of adverbial clause which may express either an open condition meaning 'perhaps' or rejected condition meaning 'no'. He provides the following examples:

11. If he comes, I'll talk to him. Open condition (present or future)

12. If he was there, he would see the accident. Open condition (past)

13. If he had come, I would have talked to him (but he didn't come, so I didn't talk to him). Rejected condition (present and future)

Once more, Trask (1993) defines a conditional clause as a type of adverbial clause which expresses a condition upon which the expressed proposition in the main clause depends. He adds that conditional clauses in English are preceded by *if* as a subordinator as in:

14. If it rains, we'll have to postpone the match.

The postponing of the match depends on whether it will rain or not. The dependency relation is affirmed in this definition. Leech and Svartvik (1994) relate conditional clauses to reason clauses, but they see that the consequence of something discussed by conditional clauses may or may not be a real event. This can be illustrated through comparing the following two sentences:

15. I'll lend Peter the money because he needs it. (reason)

16. I'll lend Peter the money if he needs it. (conditional)

In the first sentence, the speaker knows Peter needs money, while in the second sentence, it is not clear whether Peter needs money or not. The first sentence expresses the reason behind giving money, whereas the second one puts a condition for giving the money, without which the money will not be given.

Moreover, Bussmann (1996) describes the conditional clause as a semantically defined subordinate clause, which is normally introduced by such conjunctions as, *if, in case, as far as*, having the function of an adverbial modifier which expresses the condition on which the action of the main clause is contingent. This definition determines the function of the conditional clause as an adverbial modifier, and the function of the modifier as it is known, is giving additional information.

Celce- Murcia and Larsen-Freeman (1999) describe the conditional sentence syntactically as a complex one which is composed of a main clause and a subordinate clause beginning with the subordinator *if*. On the other hand, semantically, conditional sentences express the dependency of the circumstances of the result clause on that of the *if* clause. Consider the following:

17. If I go, George will go.

George's going, which is the result, depends on the speaker's going, which is the condition. Again, conditional clauses are related to reason clauses. They introduce conditions which are explained by other linked clauses to give further information about consequences (Carter, et al., 2000).

A summarized definition is presented by Crystal (2003, p.94) who states that conditional is "a term used in Grammatical Description to refer to clauses whose semantic role is the expression of hypotheses or condition". According to this definition, a conditional expresses something that may or may not happen.

4. Conditionals in the Glorious Qur'an

The Glorious Qur'an is considered the first and the crucial source for the standard Arabic language. It contains all the grammatical structures of classical Arabic. Conditionals are among the most prevailing styles in the Glorious Qur'an with deep and varying meanings. There are various patterns of conditionals with various conditional particles, which give various meaning. This study is limited to the conditionals introduced by the Cps إن, إذا, and لو in the Glorious Qur'an.

4.1 Conditionals with إن

The CP إن is more frequently used in the Glorious Qur'an than other CPs. It occurs 519 times with different patterns in different verses of the Glorious Qur'an. All grammarians agree on considering إن the origin or the mother of the CPs because its meaning is involved in all of the other CPs. إن usually relates an action to another action, but the two related actions do not necessarily take place (عضيمة,n.d.:628-629). Their occurrence is either mentally impossible, as in the Glorious verse:

{قل إن كان للرحمن ولد فأنا أول العابدين} الزخرف:1881.

{Say: "If [Allah] Most Gracious had a son, I would be the first to worship."}(A. Ali,1977, p.1340)

Or it is conventionally impossible as in :

1935: الأنعام{فإن استطعت أن تبتغي نفقا في الأرض أو سلما في السماء}.

{yet if thou wert able to seek a tunnel in the ground or a ladder to the skies}(Ali,1977, p.297)

Or it is impossible, which is rare, as in:

2094: يونس{فإن كنت في شك مما أنزلنا إليك}.

{If thou wert in doubt as to what We have revealed unto thee,} (Ali,1977, p. 508)

In the first verse, it is mentally impossible that Allah has a son, then it is mentally impossible that Prophet Muhammad (peace be upon him) will worship the son. The condition in the second verse is usually impossible because it is conventionally impossible to seek a tunnel in the ground or a ladder to the sky. As for the third example, the condition is impossible because it is impossible for Prophet Muhammad to doubt in what Allah has revealed to him.

The conditionals with إن come in various grammatical patterns in the Glorious Qur'an. إن comes with present and past tense verbs. المُعيد (1976), through his study of the long chapters in the Glorious Quran (البقرة, آل عمران, النساء, المائدة, and الأنعام), concludes that the CP إن is used in 194 types of style,145 of them are used with past tense, while 35 of them are used with present tense. This means that إن is mostly used with the past tense. Furthermore, إن could be followed by a noun instead of a verb. In this connection, عضيمة (n.d.:613) states that إن is the origin of the jussive CPs, therefore it can be followed by a noun in the nominative case. This noun is followed by a verb referring to the meaning of the omitted verb. The following are the patterns of conditionals with the CP إن, which are used in the Glorious Qur'an:

4.2 Conditionals with إذا

The second conditional particle dealt with in this study is إذا, which is an adverb of time including the meaning of condition. The verb after إذا is definitely taking place in the future whether it is in the past or in the present form (see,2.1.4.2). إذا is used 351 times in the Glorious Qur'an. It is often used to refer to future events or actions which will certainly happen or to the events or actions which are continuously happening (السامرائي,2007:61).The following glorious verses are instances of the conditionals with إذا which refer to absolute future events:

21.{فإذا انسلخ الأشهر الحرم فاقتلوا المشركين}التوبة:5

{But when the forbidden months are past, then fight and slay the Pagans}(A. Ali,1977:439)

22.{وإذا حللتم فاصطادوا}المائدة:3

{But when ye are clear of the Sacred Precincts and of pilgrim garb, ye may hunt}(ibid.:239)

23.{فإذا قضيَت الصّلٰوةُ فانتشروا في الأرض...}الجمعة:10

{And when the Prayer is finished, then may ye disperse through the land}(Ali,1977, p.1548)

A first glance at the previous examples illustrates that إذا is usually translated into *when* and not into *If*. This means that إذا differs from إن which is usually translated into *If* , and it also reveals the adverbial nature of إذا. The condition in the three verses is absolute, that is, in the first verse the forbidden months will absolutely pass, and in the second verse the pilgrims will absolutely be cleared of the sacred precincts and pilgrim garb. Moreover, in the third verse the prayer will definitely finish.

As for continuous actions, they are exemplified in the following glorious verses:

24.{إذا تداينتم بدين إلى أجل مسمىً فاكتبوه}البقرة:282

{When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing} (A. Ali,1977, p.113)

25.{وإذا قرئ القرءان فاستمعوا له وأنصتوا}الأعراف:204

{When the Qur'an is read, listen to it with attention, and hold your peace}(A. Ali,1977, p.402)

26.{وإذا مس الإنسٰن الضّرٌّ دعانا لجنبه أو قاعداً أو قائماً}يونس:12

{When trouble toucheth a man, He crieth unto Us [in all postures]- lying down on his side, or sitting, or standing.}(A. Ali,1977, p.486)

In the three glorious verses above the condition is a continuous action which will happen repeatedly in the future. That is, in the first verse, dealing with each other in giving debts is a repeated action. The reading of the Glorious Qur'an in the second verse is an action which frequently occurs. In the final verse being in trouble is a repeated state for all people. Therefore, إذا in the Glorious Qur'an is usually used to refer to absolute future events and to tell people the legal tents of Islam which are constant.

In addition to referring to future time, إذا can refer to past time (السامرائي,2003:178), as in the following verse:

27.{يا أيُّها الذين آمنوا لا تكونوا كالذين كفروا و قالوا لإخوانهم إذا ضربوا في الأرض أو كانوا غزىً لو كانوا عندنا ما ماتوا وما قتلوا.... }آل عمران:156

{O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain.} (A. Ali,1977, p.163)

4.3 Conditionals with لو

The CP لو is used in a large number of verses in the Glorious Qur'an, but it is less used than إن and إذا. It is used 162 times. لو is a letter referring to what was to occur in the past for the occurrence of another (سيبويه, cited in عضيمة,n.d:643). The famous opinion of Arab grammarians about لو is that it is a conditional letter (حرف امتناع لامتناع الوجود) which refers to the prevention of the main clause due to the prevention of the conditional clause (السيوطي,1988:294), as in the following glorious verses:

28.{ ولو كنت فظاً غليظ القلب لانفضوا من حولك }آل عمران:159

{Wert thou severe or harsh-hearted, they would have broken away from about thee:} (A. Ali,1977:164)

29.{ ولو شاء الله لجعلكم أُمةً واحدةً }المائدة:51

{If Allah had so willed, he would have made you a single People,} (Ali,1977, p. 258)

In the first verse they have not broken away from him(i.e. the Prophet Muhammad) because he is not a harsh-hearted person, that is, the main clause is prevented because of the prevention of the conditional one. The same is true for the second verse. That is, being a united nation is prevented due to the prevention of Allah's Will.

In spite of this opinion, السيوطي (1988) avers that the main clause is not always prevented for the prevention of the conditional clause and he gives the following glorious verse as evidence:

30.{ ولو أسمعهم لتَوَلَوا وهم معرضون }الأنفال:23

{if He had made them listen, they would but have turned back and declined [Faith].} (A. Ali,1977, p. 420)

If لو refers to the prevention of the main clause as a result of the prevention of the conditional one, then in this glorious verse if Allah will not make them listen, they will not turn back. In this case the meaning of this verse will be contrary to the fact that the disbelievers are not listening whether Allah made them listen or not. Thus, لو is not always a preventive letter.

Moreover, it may involve the meaning of the CP إن, that is, it refers to future time (see.2.1.4.3), as in the following glorious verse:

31.{ليظهره على الدين كله ولو كره المشركون}التوبة:33

{to proclaim it over all religion, even though the Pagans may detest [it].} (A.Ali,1977, p.449)

The CP لو in this verse refers to the future, and involves the meaning of إن. Nevertheless, لو is more often used with the past form of the verb than the present one in the Glorious Qur'an. المُعيد (1976) confirms that لو is followed by a present verb in 14 verses of the 92 verses of the Glorious Qur'an. It usually comes with the verb and it is not followed by a nominal

clause except in one verse, which all the grammarians take as an example (ibid:106). The following is the intended verse:

32.{قل لو انتم تملكون خزائن رحمة ربى إذاً لأمسكتم خشية الإنفاق}الإسراء:100

{Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: } (A. Ali,1977, p.723)

5. Data Analysis

In this section (12) samples of verses will be analyzed. These samples contain different patterns of the conditionals with إن, إذا, and لو in the Glorious Qur'an. Each verse will be followed by the following English versions of the interpreted Qur'an :

1. Arther J. Arberry (henceforth, Arberry), 'The Koran Interpreted' (1980).
2. Muhammad Asad (henceforth, Asad), 'The Message of The Qur'an' (1980).
3. Muhammad Muhsin Khān and Muhammad Taqi-ud-Din Al-Hilāli (henceforth, Hilāli&Khān), 'The interpretation of the meaning of The Noble Qur'an' (1996).
4. Maulvi Muhammad Ali (henceforth, M. Ali), 'The Holy Qur'an' (1917).
5. Muhammad Marmaduke Pickthal (henceforth, Pickthal), 'The Glorious Koran' (1976).
6. George Sale (henceforth, Sale),'The Qur'an' (1881).
7. Abdulla Yusuf Ali (henceforth, A. Ali), 'The Holy Qur'an' (1977).

The above translators have been chosen because they belong to different religions. A. Ali, Pictkhal, Hilāli&Khān and Asad are Muslims. Sale and Arberry are Christians, whereas M. Ali is a Qadiyani. Their translations of the Glorious Qur'an are not without mistakes. Besides, some of them are strongly accused of deviating the real meaning in some verses. However, this study intends to show the ways in which the conditionals are interpreted and to single out the best translation.

6. Application

The data used in the analysis are verses from different suras of the Glorious Qur'an. These verses represent the different types of conditionals with إن, إذا, and لو in the original Arabic texts of the Glorious Qur'an followed by the chosen English interpretations.

Conditionals with (إن)

1-{يا أيُّها الذين آمنوا إن تُطيعوا فريقاً من الذين أُوتوا الكتابَ يردّوكُم بعد إيمٰنكم كٰفرين} آل عمران:100

The Syntax of the Conditional

The conditional clause in this verse consists of the particle (إنْ) followed by the verb (تُطيعوا) in the present form referring to the future time. The main clause contains the verb (يرُدّوكُم) in the present form referring to the future

time. The conditional here is an open (real) one.

English Interpretations

1. Arberry:{O believers, if you obey a sect of those who have been given the Book, they will turn you, after you have believed, into unbelievers.}

2. Asad: {O you who have attained to faith! If you pay heed to some of those to whom revelation was vouchsafed aforetime, they might cause you to renounce the truth after you have come to believe [in it].}

3. Hilāli&Khān: {O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!}

4. M. Ali: {O you who believe, if you obey a party from among those who have been given the book, they will turn you back as disbelievers after you

believe.}

5. Pickthal: {O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.}

6. Sale: {O true believers, if ye obey some of those who have received the scripture, they will render you infidels, after ye have believed:}

7. A. Ali: {O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!}

Discussion

The conditional in this verse expresses Allah's warning to the believers. That is, if they obey a group of the ones who were brought the book. they will turn them back after their belief into disbelievers. (إبن كثير,1999). In all of the above seven translations the conditional clause of this verse consists of the subordinator (if) followed by a present verb to express an open condition. Nevertheless, the translators use different modals in the main clause. Arberry, M. Ali, Pickthal and Sale use the modal verb (will) which expresses a predicted future. Hilāli&Khān and A. Ali use the past form (would) which is usually used with the unreal condition, whereas Asad is the only one who uses (might) which indicates possibility. Thus, A. Ali, Hilāli&Khān, and Asad mix two types of conditional, i.e. real and unreal in one type to give a closer meaning of the conditional.

2-{فإن أصابهُ خيرٌ اطمئَنَّ بهِ وإن أصابتهُ فتنةٌ انقلبَ على وجههِ} الحج:11

The Syntax of the Conditional

There are two conditionals in this verse with same pattern. The first conditional contains the CP (إن) followed by the past form verb (أصابَهُ) and the second one the CP (إن) followed by the verb (أصابَتْهُ). The past form of both clauses refers to future time. The main clause in the first conditional contains the past form (اطْمَأَنَّ) which refers to future time, and the main clause in the second conditional contains the past form (أنقَلَبَ) which indicates future time.

Both conditionals are of a real type.

English Interpretations

1. Arberry: { if good befalls him he is at rest in it, but if a trial befalls him he turns completely over; }

2. Asad: { if good befalls him, he is satisfied with Him; but if a trial assails him, he turns away utterly, }

3. Hilāli&Khān: { if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam).}

4. M. Ali:{ so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong.}

5. Pickthal {so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. }

6. Sale:{ If good befall one of them, he resteth satisfied therein; but if any tribulation befall him, he turneth himself round, }

7. A. Ali: { if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: }

Discussion

The conditional in this verse describes the state of a hypocrite. When he becomes a Muslim he worships Allah at good times and whenever a distress faces him he is converted into a disbeliever (القرطبي,2006). All of the seven translators of this verse choose the same structure of conditional in both conditionals, i.e. the real conditional expressing a fact. They use simple present in both the conditional clause and the main clause . The past form verb in the Arabic version is changed into simple present in English to express the reality of condition. All translators have succeeded in rendering the intended meaning of the conditional.

3-{فإن لم تفعلوا فأذنوا بحرب من الله ورسوله}البقرة:279

The Syntax of the Conditional

The conditional clause of this verse consists of the negative particle (لَم) followed by the verb (تَفْعَلوا) in the present form. The main clause embraces the imperative verb (ائذنوا) attached to the connected (فَ). The conditional is a real one.

English Interpretations:

1. Arberry: { But if you do not, then take notice that God shall war with you, and His Messenger;}

2. Asad: { for if you do it not, then know that you are at war with God and His Apostle}

3. Hilāli&Khān: {And if you do not do it, then take a notice of war from Allah and His Messenger }

4. M. Ali:{But if you do (it) not, then be apprised of war from Allah and His Messenger}

5. Pickthal: {And if ye do not, then be warned of war (against you) from Allah and His messenger}

6. Sale: {but if ye do it not, hearken unto war, which is declared against you from God and his Apostle:}

7. A. Ali:{If ye do it not, Take notice of war from Allah and His Messenger}

Discussion

The conditional in this verse is a strong threatening to those who lend people with interest that they will be exposed to a war from Allah and His messenger if they keep dealing with usury (إبن كثير,1999). The conditional clause is interpreted in a similar way by the seven translators through using a negative simple present tense. The main clause includes the imperative form of the verb. In all the versions the main clause is preceded by (then) as an equivalent to the Arabic connector (فَ) except for those of Sale and A. Ali who start the main clause with the imperative verb without using an equivalent to the connecting particle(فَ).

4-{ فإن تنازعتم في شيءٍ فردّوه إلى الله ورسوله }النساء:59

The Syntax of the Conditional

The conditional clause of this verse contains the past verb (تنازَعْتُم) referring to future time. The main clause has the imperative verb (رُدّوهُ) preceded by (فَ). The conditional is of a real type.

English Interpretations

1. Arberry: {If you should quarrel on anything, refer it to God and the Messenger}

2. Asad: {and if you are at variance over any matter, refer it unto God and the Apostle}

3. Hilāli&Khān: {(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW)}

4. M. Ali: {then if you quarrel about anything, refer it to Allah and the Messenger,}

5. Pickthal: {and if ye have a dispute concerning any matter, refer it to Allah and the messenger}

6. Sale: {and if ye differ in anything, refer it unto God and the Apostle,}

7. A. Ali: {If ye differ in anything among yourselves, refer it to Allah and His Messenger,}

Discussion

The conditional in this verse indicates that who believed should obey Allah and His Messenger. Thus, if they contend together about anything, then they should return it to Allah and His Messenger (القرطبي,2006). The past verb of the conditional clause is translated into a present verb referring to future except for Arberry who uses the modal(should) which weakens the chance of the verb to happen. The main clause is similarly translated by the seven translators. It contains the imperative verb (refer) which expresses a real condition. The connected particle (فَ) is left without translation by all of them.

Conditionals with(إذا)

5-{وإذا تولّىٰ سعىٰ في الأرض ليُفسدَ فيها ويُهلكَ الحرثَ والنّسلَ }البقرة:205

The Syntax of the Conditional

The conditional clause in this verse is introduced by the CP (إذا) followed by the past verb (تَوَلّىٰ) referring to the future time. The main clause contains the past verb (سَعىٰ) referring to future time. The conditional is a real one.

English Interpretations

1. Arberry: {and when he turns his back, he hastens about the earth, to do corruption there and to destroy the tillage and the stock;}

2. Asad: {But whenever he prevails, he goes about the earth spreading corruption and destroying [man's] tilth and progeny:}

3. Hilāli&Khān: {And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle,}

4. M. Ali: {And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring;}

5. Pickthal: {And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle;}

6. Sale: {and when he turneth away from thee, he hasteth to act corruptly in the earth, and to destroy that which is sown, and springeth up:}

7. A. Ali: {When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle.}

Discussion

This conditional is a description of the hypocrites who do their best to spread corruption through their bad deeds, which lead to the abstention of the rain and then the dryness of plants (إبن كثير,1999). All the translators interpret the conditional into a real one expressing a

future event through the use of simple present tense in both the conditional clause and the main clause. The subordinator (إذا) is interpreted into (when) by all the interpreters except Asad who uses (whenever).

6-{وإذا تُتلىٰ عليهم آياتنا بيّناتٍ تعرف في وجوه الذين كفروا المنكرَ }الحج:72

The Syntax of the Conditional

The conditional clause in the verse above includes the CP (إذا) followed by the present verb (تُتْلىٰ) in the passive form referring to future time. The main clause contains the present verb (تَعرِفُ) referring to the future time. The conditional is a real one.

English Interpretations

1. Arberry: {And when Our signs are recited to them, clear signs, thou recognisest in the faces of the unbelievers denial;}

2. Asad: {As it is, whenever Our messages are conveyed unto them in all their clarity, thou canst perceive utter repugnance on the faces of those who are bent on denying the truth:}

3. Hilāli&Khān: {And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers!}

4. M. Ali: {And when Our clear messages are recited to them, thou wilt notice a denial on the faces of those who disbelieve --}

5. Pickthal: {And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; }

6. Sale: {And when our evident signs are rehearsed unto them, thou mayest perceive, in the countenances of the unbelievers, a disdain thereof:}

7. A. Ali: {When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers!}

Discussion

This conditional expresses the manner of the disbelievers. When the clear verses of the Glorious Qur'an are recited to them their denial of these verses will be shown through the anger and hatred on their faces expressions (الجلالين,1988). The conditional is interpreted into a real condition by all the translators. The real conditional is expressed through the use of simple present in the conditional clause and simple future in the main clause. Hilāli&Khān, M. Ali, and A. Ali use the modal (will) in the main clause, while Asad uses the modal (can), and Sale uses the modal(may), which expresses probability. On the other hand, Arberry and Pickthal use simple present in both the conditional clause and the main clause, which expresses a real condition conveying a fact.

7-{وإذا تُتْلىٰ عليهم آياتنا قالوا قد سمعنا }الأنفال:31

The Syntax of the Conditional

The conditional clause in this verse contains the CP (إذا) followed by the present verb (تُتلى) in the passive form referring to the future time. The main clause includes the past verb (قالوا) referring to the future time. The conditional is a real one.

English Interpretations

1. Arberry: {And When Our signs were being recited to them, they said, 'We have already heard;}

2. Asad: {And whenever Our messages were conveyed to them, they would say, "We have heard [all this] before;}

3. Hilāli&Khān: {And when Our Verses (of the Quran) are recited to them, they say: "We have heard this (the Quran);}

4. M. Ali: {And when our messages are recited to them, they say: We have heard.}

5. Pickthal: {And when Our revelations are recited unto them they say: We have heard.}

6. Sale: {And when our signs are repeated unto them, they say, we have heard;}

7. A. Ali: {When Our Signs are rehearsed to them, they say: "We have heard this (before):}

Discussion

This conditional expresses the disbelievers' denial of the Glorious Qur'an. When its stories are recited to them they say that they have heard like these stories in other books than the Glorious Qur'an (إبن كثير,1999). The conditional is interpreted into a real one by all the translators through the use of the present simple tense in both the conditional clause and the main clause except for Arberry and Asad. Arberry uses the simple past tense in both clauses, while Asad uses the simple past tense in the conditional clause and the past modal (would) in the main clause to express an unreal condition. Interpreting this conditional into an unreal condition is inaccurate because the CP (إذا) is used in the conditional which will absolutely happen, whereas the unreal conditional is unlikely to happen.

8 {وإذا لم تأتهم بآيةٍ قالوا لولا اجتبيتها} الأعراف: 203

The Syntax of the Conditional

The conditional clause in the verse above comprises the CP (إذا) followed by the present verb (تأتِهِمْ) which is preceded by the jussive particle (لم). The main clause contains the past verb (قالوا) referring to the future time. The conditional is a real one.

English Interpretations

1. Arberry: {And when thou bringest them not a sign, they say, 'Why hast thou not chosen one?'}

2. Asad: {And yet, when thou [O Prophet] dost not produce any miracle for them, some [people] say, "Why dost thou not seek to obtain it [from God]?' }

3. Hilāli&Khān:{And if you do not bring them a miracle (according to their (i.e. Quraish-pagans) proposal), they say: "Why have you not brought it?"}

4. M. Ali: {And when thou bringest them not a sign, they say: Why dost thou not demand it?}

5. Pickthal: {And when thou bringest not a verse for them they say: Why hast thou not chosen it?}

6. Sale: {And when thou bringest not a verse of the Koran unto them they say, hast thou not put it together?}

7. A. Ali: {If thou bring them not a revelation, they say: "Why hast thou not got it together?"}

Discussion:

This conditional means that if the Prophet does not bring a miracle which the disbelievers ask for, then they will ask him, "why don't you create a miracle by your own?"(إبن كثير,1999). The conditional is interpreted into a real type by all the translators through the use of simple present in both the conditional clause and the main clause. The subordinator إذا is interpreted differently. All the translators use (when) as equivalent to (إذا) except Hilāli&Khān and A. Ali who use (if). Using (if) instead of (when) means that (إذا) is used in the same way as the CP (إن) is used.

Conditionals with (لو)

9-{ولو كنتُ أعلمُ الغيبَ لاستكثرتُ من الخير}الأعراف:188

The Syntax of the Conditional

This conditional clause contains the CP (لو).The conditional verb (كُنْتُ)is in the past form followed by the present verb (أَعلَمُ) referring to the past time. The main clause starts with the connector (لَ) followed by the past verb (استَكْثَرْتُ) referring to the past time. The conditional is a hypothetical one which is contrary to the fact.

English Interpretations

1. Arberry: {Had I knowledge of the Unseen I would have acquired much good,}

Asad: {And if I knew that which is beyond the reach of human perception, abundant good fortune - would surely have fallen to my lot,}

3. Hilāli&Khān: {If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth,}

4. M. Ali: {And had I known the unseen, I should have much of good,}

5. Pickthal: {Had I knowledge of the Unseen, I should have abundance of wealth,}

6. Sale: {If I knew the secrets of God, I should surely enjoy abundance of good,}

7. A. Ali: {If I had knowledge of the unseen, I should have multiplied all good,}

Discussion

In this conditional, Allah asks the Prophet Muhammad (peace be upon him) to tell people that he does not have the knowledge of the Divine secret and if he had had that knowledge, he would have increased good deeds (إبن كثير,1999). The conditional is interpreted into a hypothetical condition by all the translators through the use of either the past perfect or simple past tense in the conditional clause. The main clause involves (should) or (would) which is only used by Arberry, then followed by present perfect. The translators have succeeded in conveying the meaning of the verse especially A. Ali who gives the closest syntactic structure with the most suitable wording. The connected particle (لَ) has no equivalent in English.

10- { لو يؤاخذهم بما كسبوا لَعجّلَ لهم العذاب }الكهف :58

The Syntax of the Conditional

The conditional clause of this verse includes the CP (لو) followed by the present verb (يُؤاخِذْهُمْ) referring to the past time. The main clause contains the connected particle (لَ) and the past verb (عجَّلَ) referring to the past time. The condition is a hypothetical one in which the proposition of the main clause is unfulfilled due to the unfulfilment of the condition.

English Interpretations

1. Arberry: {If He should take them to task for that they have earned, He would hasten for them the chastisement; }

2. Asad:{Were He to take them [at once] to task for whatever [wrong] they commit, He would indeed bring about their speedy punishment [then and there]: }

3. Hilāli&Khān: {Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.}

4. M. Ali: {Were He to punish them what they earn, He would certainly hasten the chastisement for them.}

5. Pickthal:{If He took them to task (now) for what they earn, He would hasten on the doom for them;}

6. Sale: {if He would have punished them for that which they have committed. He would doubtless have hastened their punishment:}

7. A. Ali: {If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment:}

Discussion

This conditional expresses the great mercy of Allah who forgives people in that He does not punish them for their bad deeds in this life but He postpones their punishment to the Day after to give them the chance for repentance (القرطبي,2006).The subordinator (if) is used by four translators, while Asad, Hilāli&Khān, and M. Ali use the subject-operator inversion. The conditional is interpreted into a hypothetical one by Hilāli&Khān, Sale, and A. Ali through the use of the past tense in the subordinate clause and the past modal (would) followed by present perfect tense in the main clause. The rest of the translators interpret the conditional into a hypothetical type which is unlikely yet possible to happen through the use of the past tense in the conditional clause and future in the past in the main clause.

1-{ولو أنَّ لكل نفسٍ ظلمَتْ ما في الأرض لافتدتْ به }يونس:54 1

The Syntax of the Conditional

The conditional clause in this verse is introduced by the CP (لو) followed by a nominal sentence which consists of the semi-verb (أنَّ) and its components. The main clause contains the connected particle (لَ) followed by the past verb (افْتَدَتْ) referring to the future time. The condition is a hypothetical type which is unlikely to happen.

English Interpretations

1. Arberry: {If every soul that has done evil possessed all that is in the earth, he would offer it for his ransom;}

2. Asad: {And all human beings that have been doing evil would surely, if they possessed all that is on earth, offer it as ransom [on Judgment Day];}

3. Hilāli&Khān: {And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allah), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted),}

4. M. Ali: {And if every soul that has done injustice had all that is in the earth, it would offer it for ransom.}

5. Pickthal: {And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith;}

6. Sale: {Verily, if every soul which hath acted wickedly had whatever is on the earth, it would willingly redeem itself therewith at the last day.}

7. A. Ali: {Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom}

Discussion:

This conditional describes the state of the unbelievers and the sinners on the Day after. When they wish if they had all the gold of the Earth to give it to ransom themselves from the punishment of Allah (إبن كثير,1999).The conditional is interpreted into a hypothetical one which is unlikely yet possible to happen. This type of conditional is expressed in all the seven versions through the use of the simple past tense in the conditional clause and the past modal (would) in the main clause which carries the intended meaning of the conditional.

12-{ولو أنَّ ما في الأرض من شجرةٍ أقلامٌ والبحر يمده من بعده سبعةُ أبحرٍ ما نفدت كلماتُ الله}لقمان:27

The Syntax of the Conditional

The conditional in this verse begins with the CP (لو) followed by a nominal sentence comprising the semi-verb letter (أنَّ) and its components. The main clause is introduced by the negative particle (ما) followed by the past verb (نَفِدَتْ). The role of (لو) in this conditional is not to prevent the answer for the prevention of the condition (السامرائي,2007:76). That is, the condition is impossible but the answer is not. This means that the Words of Allah, which include Allah's great power, bless and knowledge, will never be spent even if the trees are not pens and the seas are not ink.

English Interpretations

1. Arberry: Though all the trees in the earth were pens, and the sea-seven seas after it to replenish it, yet would the Words of God not be spent.}

2. Asad: And if all the trees on earth were pens, and the sea [were] ink, with seven [more] seas yet added to it, the words of God would not be exhausted:}

3. Hilāli&Khān:{And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted.}

4. M. Ali: {And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the worlds of Allah would not be exhausted}

5. Pickthal: {And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted}

6. Sale:{If whatever trees are in the earth were pens, and he should after that swell the sea into seven seas of ink, the words of God would not be exhausted;}

7. A. Ali: {And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing):}

Discussion

The conditional is interpreted into a hypothetical one which is unlikely yet possible to happen. All the translators use simple past in the conditional clause and the past modal (would) in the main clause except for Pickthal who uses (could) instead of (would). The interpretation of this conditional is not complete. The conditional clause needs the expression(or not)to be added to it in order to give the intended meaning to the answer. That is, if the conditional turns to negative then the answer should turn to positive, which means that the words of Allah would be exhausted if the trees are not pens and the seas are not ink. Moreover, the unreal conditional should be replaced by a real one which expresses a fact. Thus, the simple past tense should be replaced by the simple present tense in the conditional clause, and the past modal in the main clause should be replaced by the simple future. The conditional then is more suitable to be interpreted as " If all the trees on the earth are pens and the oceans are ink or not, the Words of Allah will not be exhausted.".

7. Conclusions

The study has come up with the following conclusions:

1. Conditionals in Arabic are different syntactically and semantically from those of English.

2. The conditional particle coupled with the use of tense usually determines the specific type of conditional in Arabic, while the verb tense is usually the determiner of the conditional type in English.

3. In general, the seven translators have succeeded in giving the appropriate meaning of the conditionals in the Glorious Qur'an most of the time. This refutes the second hypothesis which states that interpreters fail to provide fully accurate rendering of the conditionals most of the time.

4. The use of the non-slot fillers such as the particles فَ, لَ and ما have no equivalents in English and add shades of meaning to the conditionals that are only translatable through additional explanations or footnotes. As none of the investigated translators has done so, the meaning expressed has been drastically lacking.

5. إن is the most frequently used CP in the Glorious Qur'an. It represents 51% of the total number of the three conditional types. It is usually used with the uncertain actions, whereas إذا comes second in frequency. It represents 35% of the total number of the three conditionals used. It is usually used to denote more certainty in the expectation of the result. On the other hand, لو is the least used CP in the data. It represents 16% of the total number of the three conditionals used. It is used with the impossible hypothetical events similar to the third type of the English conditionals.

6. The conditionals with إذا are the easiest to render because they express real type of conditionals, whereas the conditionals with لو are the most difficult because they express hypothetical conditionals.

7. In general, the use of the same syntactic structure of Classical Arabic in the English translation of the Glorious Qur'an by some translators is one of the reasons for failure to produce the most accurate translation of the text.

8. A semantic-based translation of the conditionals in the Glorious Qur'an is the best way to capture the intended meaning. This validates the first hypothesis which reads as follows: "Interpretations of the conditionals in the Glorious Qur'an are semantically rather than syntactically based".

9. A scale of quality for the best translation among the seven used in this study places that of A. Ali and Pickthal on the top, Hilali&Khan, Asad and Arberry in the middle and M. Ali and Sale at the bottom end. This is illustrated in table(2).

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